NEWSLETTER — Winter 1985 - 1986

INTERSPECIES COMMUNICATION

Editor's Note

Interspecies Communication. I am asking you to consider what the words mean to you. How are you connected to nature, and at what level? I am asking myself these same questions. At some time during our lives most of us have had some relationship to pets. We have been able to call an animal, and have it respond. We come to know an animal through observation, understanding, and exchange of emotions. Is it not possible that once you know a member of one species you could be accepted by all members of that species whether it be dogs, cats, whales, dolphins, etc? Of course, there are differing personalities and circumstances to deal with, but as an idea, could it be a possibility?

Scientists study life forms; primitive peoples know life forms from early training or from inner knowing. The first group explores, prodding from the outside and the latter knows from the inside, speaking directly to the source. Is there an inherent wisdom that we have misplaced, lying dormant somewhere within us?

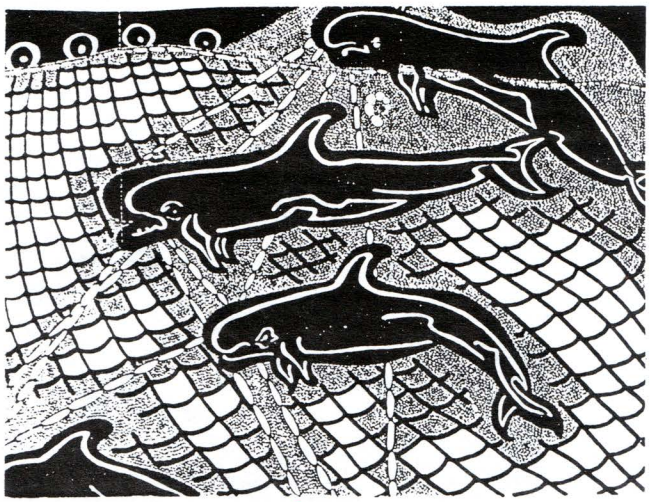
Perhaps you feel akin to the spirit of an animal, a guide or a totem. What does this mean to you? You shoot a deer or catch a salmon; the aboriginal peoples say these creatures have given their lives to you for your sustenance. Is this conjecture or is this true? You play music to a whale. The whale responds by slapping his tail or vocalizing the same three notes you just played and adds another. Could any or all of this be called interspecies communication?

I will ask you other questions, as I ask myself, but these are to take us to a deeper level of understanding. Figuratively, are you required to lose yourself, your own identity, in order to meld with another sentient being? Do you feel the essence or spirit of the other? Do you think sometimes you hear voices? Who is speaking? Do you ever feel something within that you cannot explain? Do you wonder, are we all connected in some way? What purpose might interspecies communication have? Is there an urgency or a need to understand its significance? Who or what might be calling us to know more, to care? Who is the teacher and why? What have we lost, that we seek to regain? Innerspecies communication? Inner communication?

Sandra F. Wilson

The Orca Project 1985

We are always trying to improve and fine tune the ways in which we humans interact with each other and with animals. This past summer a group of twenty-three from Interspecies Communication committed ourselves to creatively pursue such communication within our community and with the whales at Johnstone Strait, British Columbia. The realm of communication often extended deeply within each individual; silently and invisibly into areas that we have difficulty acknowledging and articulating. We so often try to qualify each experience, wanting very much to be accurate and precise in our perceptions. These qualities however become elusive and impossible to control outside laboratory doors. Yet indeed our work is research. The laws of nature are elusive and even though we try to codify them, in truth they are valid only to the individuals who



learn to perceive them as they are. The Orca Project outlines a format that arouses experience and invites personal interpretation of the undomesticated natural world.

August 23, 1985

Sitting still, fully within the present moment listening excitedly to the subtle nuances of whale vocalizations, a piercing spasm of sound hits me through the electronic gear. Tearing the headphones off my head I feel mixed feelings of surprise and anger. It was only a short blast of electronic feedback noise transmitted into the water but the whales and everyone listening through the hydrophones clearly heard it. A long pause of silence follows. The noise had been unpleasant in volume and sound.

The black solitude of night tugs at my vision as I stare blindly at the little indicator lights on the recording gear. The stars overhead are aloof and unconcerned. I feel alive holding a quiet smouldering fire within and the cold tides and waters of the Inside Passage weigh heavily on my senses. The Strait doesn't care, unconcerned with our comings and goings. But the whales do. This intense pause in their overactive chatter feels like the hollow loud silence that I've known only in the desert.

My mind flashes, looking for pieces of information, something, an analogy perhaps. Finally the silence breaks. A single Orca vocalizes tentatively and inquisitively, reopening the dialogue between species.

It reminds me of listening carefully to the qualities of voice when a person responds to an acknowledgement; answering in one of two common ways: "my pleasure" or "no problem." There is a difference in the two responses. For a moment our sound wasn't pleasing to listen to. Very subtly the whales responded "no problem."

I would like to think that this is something profound, something to digest during the winter months of introspection. It is a reflection about how we communicate; how we speak with each other, and most importantly, how we listen.

Christoph Enderlein

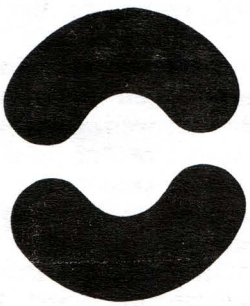
Recordings From Orca Project '85

If you did not know the source, you might suppose these sounds came from some nightime tropical jungle: the high pitched melodies issuing from exotic birds; the clicks, some signal vocalized by a troop of monkeys. In fact, these are the sounds created by *orcinus orca*, the killer whale; recorded at night, and also entirely underwater through a specialized sound system, designed for IC by electronic engineer, Mike Sofen. The whistled melodies are known as signature whistles, vocalized by individual whales to keep track of one another through several miles of waterway - a kind of identity sound; each whale saying "here I am" in relation to the rest of the pod. The clicks are examples of echolocation. A burst is sent out through the water. It bounces off an object and returns as an echo; telling the whale the size, shape, material and even the internal structure of the object. Some whale researchers believe that echolocation may be used as the basis of a complex holographic language. That is, if a whale receives an echo that signifies salmon, that same whale can then turn around and transmit those same salmon shaped echoes to another whale.

For seven years now, IC has mounted an expedition up to the inland waterway around the northeast coast of Vancouver Island. We moor a boat in one spot, wire it up as a recording studio, and then begin to transmit live music into the water, in an attempt to commune and communicate with the same pod of free-swimming orcas. Music has always seemed the obvious medium. Firstly, the orcas' whistles are melodic in their structure. The playful whales seem more than accommodating to improvise their own initiated whistles in response to our improvised music. Secondly, the clicks are a multifunctional form of rhythm; different in content than human drumming, but practically identical in form. Utilizing both clicks and whistles, the whales vocalize rhythm and melody creating a true interspecies music in harmony with our own musicians.

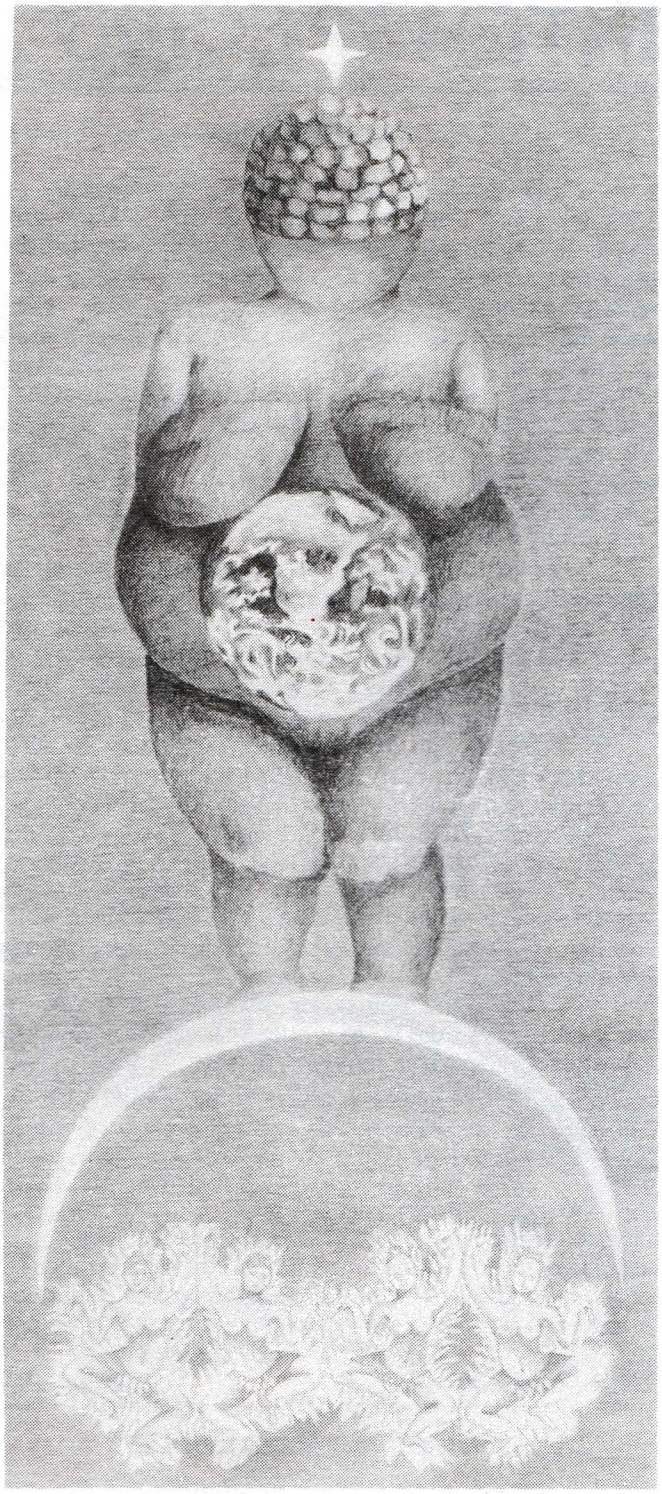
This year's expedition produced a series of tape recordings that were the best example of human/whale communication yet made after seven years of interactions. The recorded human music could stand by itself even without the dense input from the orcas. But with the whales, (and upon occasion there were as many as forty-eight whales counted in the immediate vicinity of our boat), we have recorded a truly tantalizing example of communication between the species.

IC is now in the process of editing the ten hours of master tapes, with the ultimate intention of creating a cassette to be made available to our members and the public at large. Please see the final page of the newsletter for details.



Sighthorn and Orca

Raymond Maurice



The Great Mother, The Goddess Devi

Colleen Kelley

With gratitude IC would like to acknowledge Symetrix Co. for audial equipment, the Threshold Foundation, the sponsors of the Orca Trip, and H. S. Dakin Co.

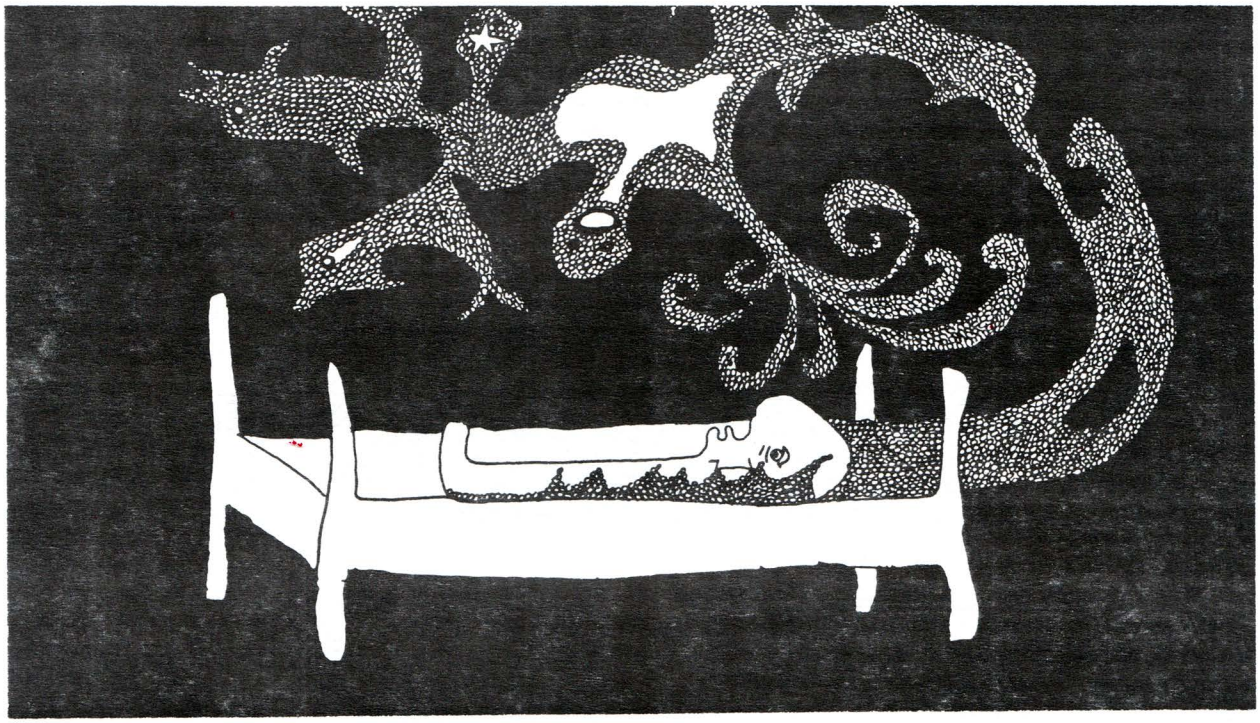
At this time I would like to dedicate this newsletter to all the individuals who have supported our work over the years, and to offer a prayer and a blessing to those who work to protect the Great Mother, our planet.

SFW

Dolphin Dreamtime

"Australian Aborigines hold that every plant and animal has a centre where performance of the proper rituals will release *kurunba*, the life essence, and help support the natural order. They believe that man has a special responsibility in the business of maintaining a harmonious universe and that he can fulfil his obligations best by reference to the 'dreamtime.' This is a kind of timeless mythical past during which super-beings, now identified by totems such as kangaroos or watersnakes, traveled from place to place across the earth performing creative acts."

from *Gifts of Unknown Things* by Lyall Watson



Jim Nollman has recently published a book that describes his fifteen year involvement with animals. *Dolphin Dreamtime* describes the author's experiences of communicating with creatures as varied as mosquitoes, turkeys, buffalo, and orcas. The book also explores such important subjects as animal consciousness, ecology, and scientific ethics; offering many dramatic examples of how we can relate to wild animals for the benefit of all species. *Dolphin Dreamtime* is published by Anthony Blond in London, and is presently being distributed in every English speaking country in the world except the USA, all for lack of an American distributor. However, for now, IC is able to offer this book to our members. Please refer to the last page for details. Here is an excerpt from the book:

"There is far more at stake in this description of an interspecies relationship than merely personal sentiments of one person's experience with one animal. When I learned to invent music at eye level with a gobbling tom turkey, I seem to have stumbled upon a basic reality of the natural world, no matter how improbable it may seem. This I now call 'natural wisdom'. In a way, it is an amorphous concept, at once implying a mystical resonance that occurs between all sentient beings; and yet also encompasses such attributes as responsibility and respect, communication and communion. And until very recently it was acknowledged only as a wisdom of the shamans, and of traditional cultures who had learned to live in harmony with the currents of nature. People who were called uncivilized.

"And similarly, it seemed as if the prevailing mood in the natural sciences had somehow programmed these sentiments right out of the rest of us. When I, as a layman, first encountered the strange relationship with the turkey, there was simply no outlet for me to express these revelations. Now, on the heels of that other worldwide revelation of environmental abuse, the tide has begun to change. We have all learned to take ecology, defined as the study of the interrelationships of living things, quite seriously.

"This interrelationship, this natural wisdom, is certainly the major current drifting through the pages of this book. But I am also, upon occasion, far more radical than just a promoter of ecology. I also express very serious doubts about the way that we, as a culture, have exclusively licensed science, with its systematic and logically structured methodology, to define nature for the rest of us. It is too important and oftentimes too *unsystematic* a subject to remain in the exclusive hands of our scientists. We must also honor and assimilate some of the so-called primitive earth religions. Similarly, we must offer support to new visions of interspecies community where humans and animals live in close and equal partnership. We must allow our musicians and artists the same access to nature that we now allow our scientists. They will help us evolve new relationships."

AUGUST IN JOHNSTONE STRAITS

We see spirits in the sun
behind trees
through mist
between breaths of whales

We witness ceremony in nature
watching the bear family
uncover rocks
breakfast at low tide

We hear magic in the blend
guitar, voice, whale
rattle makes the beat
we all dance

We feel pain, passion, union
looking to each other
finding the path with heart
strength in interaction

We touch our primal souls
listening to silence
to the whales
singing with the
children

Katie Nollman

Q. "Lama T'ai Situ Rinpoche, what makes a Tibetan Buddhist from your tradition become interested in Interspecies Communication?"
A. "Generally speaking, all sentient beings have to learn how to live with each other; we are residents of the same planet. I am sure there was some kind of communication in the past which we might have lost, and now we are rediscovering it; that is a very important and necessary evolution.

"I first got in touch with dolphins through books that American friends sent me, when I was a boy; books about dolphins that play with children. Later I read articles in National Geographic and I heard the songs of the humpback whales. When people told me that dolphins can talk and enter a relationship with humans I almost couldn't believe it; on the other hand, it seemed so totally natural to me. Then people told me that dolphins traveled from other planets in some kind of space ship, is that true?

"I was impressed by the way the Orcas breathe, so sure, strong and loud - they seem to practice natural breathing meditation. This is what we do too as part of our training: mindful breathing, breathing without chaos - this is not easy. The whales and dolphins have an advantage, they just do it naturally.."

ORCA SONICS (FOR ANICCA)

What are they doing in their being?
Tell me if you know.
One thing's for sure: they never go
to church.
Instead they build sonar cathedrals
Echolocation temples
And holophonic totem-poles
Wherever they like and live.

"Architecture is frozen music,"
Goethe said
Music is unfrozen architecture
That is the way of the Orca power
That's why they chant and yodel
and vocalize
That's why they jam and play and
improvise
Each day, same place, they live in a
different musical.

May All Beings Be Happy

Lama T'ai Situ Rinpoche

A symphony without director
Orca-sonic Architecture
The myth-story of Water-Earth
Is an invention
Of the pod
In the mo(ve)ment
Of the ocean

Surrender is the sound topography
And it's all there to share
As long
As the dream is dreamed in perfect
wakefulness

Sometimes land-based dreamers
Listen to Orca-sonic harmonies.
Sound-clouds strange and luring
Sometimes Orca
Listen to the tunes of people
Sound-clouds strange and luring
And both halves of the Orca-stra
They wonder in their dream-a-logue
What?
Have you heard?
Can you believe?

Micky Remann

HOME

We came here bearing many visible
and invisible burdens
We found a refuge on this shore and
anchored our boat in
these waters
Sometimes we stopped and listened
and were able to hear the
breath of many living beings
Sometimes we were raucous and
clumsy, needing to hear our
own noise to remember
ourselves in the void
At night the incoming tide washed
over us in our sleep
Slapping and ringing in our ears
Bringing with it the breath of the
whales
Playful giants running circles around
us
Tatooing us with ancient memories
Drawing us into an eery
serenade
Sliding by our kayaks in
luminescent shimmers
Smiling at us from the deep as
if sharing some
cosmic joke
We depart now bearing that
with which we came
And a sacred vision to return
each time with less
Until we too can stand naked
on this shore and be at
home

Dotty Ormes

I am still dreaming of the Orca Trip. It was a clear example of contemporary western shamanism. Shamans in cultures across the planet have observed the behavior of creatures in order to expand the vocabulary of their own awareness. In essence, the shaman is contacted by "creature" and taught how to communicate in another logos and another language. Jim's inspiration as teacher and transceiver, along with the gifts of Gigi Coyle, Micky Remann, Katie Nollman, Jessie, Dotty, Raymond and the many others in the Orcananda assemblage, was a source of magic, ordinary and non-ordinary, to Orca and human alike. As anthropologist, again I was reminded of the role of art and humor in the world of the shaman. I was also moved by the sense of practice of mindfulness as we came together as a human community — and as we received the Orcas whose nocturnal visits move into a deeper dreamtime than I have ever known. Mindful dreamtime! Awakening the dream — the dream of "peace on earth, goodwill toward all sentient beings — including mountain, river, lake, and spring."

Joan Halifax

Does Interspecies Communication Also Apply to the Plant Kingdom?

In his book, "Kinship with All Life," which has been a classic best seller over several decades, J. Allen Boone devotes a long section to his communication with an ordinary house fly, a species normally considered low on the evolutionary totem pole. Boone's experience is worth noting if only because it implies all kinds of possibilities for useful communications with other lowly orders of organisms, including microbes, both beneficial and pathogenic.

I leave it for another to develop this theme in order to ask herein whether one cannot contemplate, within the framework of Interspecies Communication, a mutual sensory intercourse between us, i.e. human beings, and plants which was suggested in a book now more than a decade old.*

A virtual revolution in agriculture and horticulture seems to be in the offing due to the work of Dan Carlson of Blaine, Minnesota who, partly inspired by the chapter "Sound and Music and Plants" in our book, went ahead to develop over many years a remarkable means of increasing the fruitfulness, both quantitatively and qualitatively, of plants ranging from vegetables, to field crops, to fruit trees and to more exotic specimens such as the jojoba bean.

What Carlson developed was a synergistic system combining nutrients that are foliar fed to plants and a sonic pulse in the three to five thousand Hertz (cycles per second) range that sounds for all the world like the chirping of an outsized cricket. Tests at a laboratory in Utah reveal that the sound stimulates plants to uptake up to seven times the amount of nutrients that they would normally absorb.

I first ran into Carlson when he was experimenting with his system on the "Big Island" of the Hawaiian archipelago. On a three-acre plot tropical fruit trees such as papayas, mangos, and avocados were outproducing normal bearers by a ratio of two to one and higher. Green beans which had only begun to form from the flower stage on Monday morning were eaten in a salad on Friday evening. They measured over six inches long.

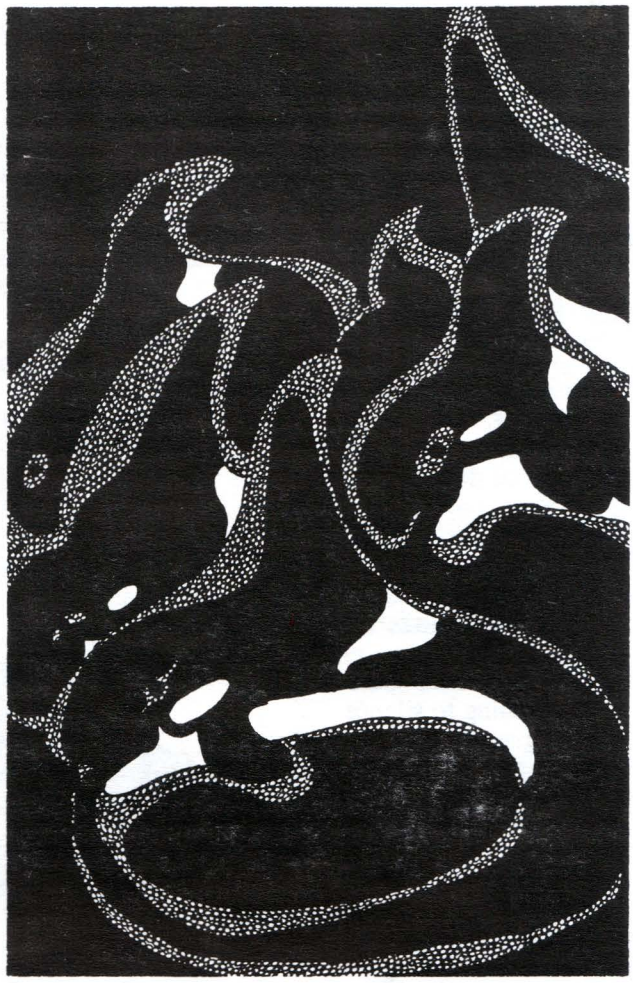
While putting together a company to develop his startling findings, Carlson, like Johnny Appleseed, has been spreading his technology little by little all over the United States.

In 1984 I visited a truck garden on the Wisconsin bank of the Mississippi River not far from its source. There I saw "Carlsonized" cherry tomato plants, each about four to four and a half feet tall, and each bearing over five hundred red cherry tomatoes! Sweet corn plants were producing three to four ears per stalk. The plant from a single pumpkin seed had covered an area of ground at least sixty-four square feet in dimension and had birthed twelve large orange pumpkins.

More startling, Carlson had also treated twenty acres of soy beans in a much larger field across the road from the truck garden. Whereas the untreated beans were putting forth an average of thirty beans per plant, Carlson's average for his treated plants was eighty to ninety beans with various plants producing up to one hundred thirty beans.

When Carlson took the dried bean plants to the large "Ag-Days" agricultural fair held at Pennsylvania State University, he hung the plants upside down on a clothes line so the farmers could count the beans. Many of them were at first unimpressed because they felt that if a plant had been "forced" to produce so many beans, then consequently the nutrient value of the beans in terms of protein content had to be very low.

* Tompkins, P., Bird, C.: "The Secret Life of Plants," Harper and Row, New York, 1973 (paperback edition, 1984).



With that, a special analyzer capable of reading out the protein content of soybeans on the spot was wheeled over from the university. Whereas usual soybeans have an average of fifteen to sixteen percent protein, Dan Carlson's treated beans had twenty-eight percent.

This so impressed Harold Aungst, a farmer who milks a herd of one hundred Holstein dairy cows in McVeytown, Pennsylvania, that in 1985 he tried Dan Carlson's procedures on one of his large alfalfa fields. The alfalfa grew four and a half feet tall and in a state where the average alfalfa crop is three point three tons per acre, Aungst was bidding fair to produce weekly ten tons/acre by the close of the 1985 harvest time.

The implications of Dan Carlson's method for feeding the poor and the starving are immeasurable particularly because the system he has developed is basically cheap and within the range of a person or persons who would like to make a small patch of ground a virtual Garden of Eden.

For our purposes here, a single implication can be stressed: Dan Carlson has developed not only a technology but a subtle way of communicating with plants of seemingly unlimited varieties. The species concerned are responding, it must be with joy, to his communication by offering a fruitfulness of which one could only dream prior to Carlson's making it a reality.

To me this is Interspecies Communication at its most ideal and most practical.

Christopher Bird

For further reading: "Acres - USA: A Voice for Eco-Agriculture," November 1984, February 1985, November 1985, December 1985. 10008 East 60th Terrace, Kansas City, MO 64133 (816)737-0064.

Stone Life

To speak of the life of stones is to honor the intrinsic life hidden, yet clearly manifest, in all the Universe. For many of us who have lived close to Nature in the deserts and mountains of the Southwest — rock, sky, star and sun express the essence of our Being. The *livingness* of stone, cloud, the star we call the Sun and the Universe are as clear as the pulsing of our hearts. The poet A.E. put it this way:

I made these verses in a rocky land,
And I have named them Voices of the Stones,
Although they do not keep that innocence
Was shed on me when quiet made me kin
To the cold immobile herd. All things have changed
From primal nature save these stones: all things
Since Eden, bird and beast and fin, have strayed
Far from that shining garden of His thought:
We also. Only the humble stones have kept
Their morning starriness of purity
Immutable. Being unfallen they breathe
Only unfallen life; and with my cheek
Pressed to their roughness I had part regained
My morning starriness, and made these songs
Half from the hidden world and half from this.

Every year, for thirty-three years, I have gone into Wild Nature alone...for a week, and sometimes for a whole moon cycle. I go as simply as possible, and commonly dispense with fire, intricate meals, man-made shelters and books. It was during these solo times that the stones began to speak. More recently, they have begun to dance.

Some of you reading these words would probably like to connect with "the stone people," as our Native American sisters and brothers call this life. The guidelines are simple: go alone, go light, go with an Open Heart, and go with a clear and empty awareness. Pick a wild, rocky place that feels sacred to you. Give your love to the Earth, to the Stone People, to all of Nature and to the Universal Spirit in ways that are intimate and natural to you. Don't worry about the forms; it is the sincere and loving Heart that counts. Encounter all experience as the play of inner/outer, interconnected Being. Do this for at least four days and three nights; and listen, for the Voices of the Stones.

John P. Milton

For weeks, beavers had been rebuilding their dam on my lake property in such a way that the water level was too high for my purposes. I rationalized their doings, talked to them nicely, tore the dam down time after time. The more anxious I became, the more anxious they became. I set some traps. My autonomic nervous system short circuited—I broke out in a sweat. Later that day I spoke with Grandfather in the sweat lodge. "My instincts say that the beavers' actions are causing me trouble. I respect that they are going with their instincts—and if they want to sacrifice themselves in my traps for the sake of their instincts—I will respect them for that action." There was no sign of beaver activity for a whole week! Then just a twig or two—to let me know that they were around. And maybe as a gift to say we respect you too when you get serious.

An interspecies story & gift from
Jim McNeill, member of Orca Trip 1985

Affiliations and Resources

Bioregionalism is more a state of mind than an organization, although many groups have formed to promote the idea. Basically, bioregionalism states that most of the divisions between nations and states are humanly derived, artificial, and therefore out of sync with the deeper natural boundaries established by nature. Right relations with the currents of nature will begin to come into balance only when our governments begin to fit natural borders established by watersheds and biozones. Not incidentally, bioregionalism also encourages a state of being that permits humans to live in community with animals and plants. One organization that distributes information about the movement is *Synthesis*, a journal for social ecology, PO Box 1858, San Pedro, CA 90733. $6.50 for 10 issues.

(See the next page for additional affiliation and resource information)

Affiliations and Resources

Animal Ambassadors International Over the past year, IC has strengthened its ties to noted animal therapist, Linda Tellington-Jones. Linda's life work is based upon the concept that animals' nervous systems and non-habitual movements can be influenced by touch. Although she is best known for her work with horses (TEAM/Tellington-Jones Equine Awareness Methods); lately she has begun to work with many other species in zoos around the world. Through this method she has been able to calm stressed animals and eliminate behavior problems. Some of this work has been done with species as varied as orang-utans, antelope, and snow leopards. In general, the very idea of captive animals and zoos can be a confusing subject for those who prefer that animals remain in their own environments. Linda joins IC with a clear and compassionate vision about how best to serve and help these animal ambassadors who live out their lives in cages for the edification of human beings.

Linda has recently formed an outreach network called *Animal Ambassadors International* (AAI) which is an exchange service for animal lovers worldwide. The network's avowed purpose is to help people express the importance of animals in their own lives, and to open avenues of communication between peoples and nations where there is presently a lack of understanding and clarity. AAI has already set up many correspondences between Soviet and American animal lovers. For more info: Animal Ambassadors, Box S-999, Carmel, CA 93921.

The Ojai Foundation is an educational and retreat center located on forty acres of land in the upper Ojai Valley of Southern California. It is also a working community dedicated to cross-cultural exploration, land stewardship, and spiritual ecology. It endeavors to bring together leading teachers from many different spiritual traditions and artistic pathways. The programs offered by the Foundation provide a spiritual focus for personal and planetary evolution. Not coincidentally, Ojai has proven to be a major center for promoting the idea of interspecies communication. Over the past two years, members of IC have led workshops as part of such councils as "Peaceful Cultures", "Science and Nature", and the "Dolphin Council". For a brochure of upcoming programs, write: The Ojai Foundation, PO Box 1620, Ojai, CA 93023.

Friends of the Sea During March of 1985, IC sponsored a group of core members to visit and consult with Friends of the Sea on their sixty foot catamaran, *Dolphin.* Friends of the Sea was founded to study dolphins in their natural habitat; and for the past several years has been actively developing an inwater relationship with a pod of spotted dolphins off the Bahama Islands. Their key areas of focus include an ongoing documentation of the way that humans and dolphins relate in the sea, an inwater dolphin swimming experience for handicapped and non-handicapped children, and an ocean conservation program that is promoted throughout the South Florida area. IC lived aboard the ship for a week, and consulted with Friends of the Sea staff about interspecies communication in general; and specifically about acoustic hardware and human/dolphin community. For more information about the dolphin programs directed by Friends of the Sea write: Larry Vertefeuille, 19165 Waterway Road, Tequesta, FL 33458.

Northern Lights Expeditions and *Eddyline Kayaks* Probably the most satisfying way of whale watching, is to head out onto the water in a kayak. Kayaks have always been a mainstay of our own non-intrusive research; in fact, at one point, IC had an entire underwater sound system built into the body of a kayak. Over the years we have developed strong ties with the Eddyline Kayak Co. of Seattle, who have donated one unique kayak to IC, and recently sold us another that seats three people. IC has also collaborated with the kayak tour group, Northern Lights Expeditions, in past research with orcas in Canada. We have recently received a new brochure and notice that this year they will be leading a blue whale expedition to the Sea of Cortez, a grey whale tour to Baja, and a kayak/sailing tour to the Galapagos Islands. We recommend all of these trips as a way for people to commune with whales and dolphins without the annoying presence of motors. For more info write: Northern Lights Expeditions, 5220 NE 180th, Seattle, WA 98155; or Eddyline Kayaks, Paine Field South Complex, Bldg 302, Everett, WA

Between the Species is a quarterly journal that emphasizes the ethics involved in human/animal relations. It has emerged as the very best forum for ideas circulating about the subject of animal liberation. And lately it has become much more than a journal of academic conversation *about* animals. Recent issues have included an interview with archetypal psychologist, James Hillman, along with the welcome addition of fiction, poetry, and artwork that describe interspecies connections. The subscription price is $12/year from: the San Francisco Bay Institute, PO Box 254, Berkeley, CA 94701.

Earth First! is the journal of the militant environmental coalition of the same name. This is a no-nonsense paper that tells its readers how to "spike" trees in order to stop loggers from destroying a forest. Or, how to best protest the displacement of grizzly bears in exchange for snowmobile recreation in Yellowstone. This newsprinted journal is both informative and intriguing; on the one hand appearing very angry; yet, on the other offering advice about such subjects as how to save the very last of our virgin wilderness. *Earth First!* is published eight times a year. Subscriptions are $15 from PO Box 5871, Tucson, AZ 85703.

The Utne Reader may best be described as the Reader's Digest of the alternative press. Printed in a stiff binder magazine form and impeccably laid out, this journal is written for people who are looking for important, innovative and unconventional news that can't be found on most newstands. Past issues have focused on such subjects as sex, fitness, children, disarmament, television, and Green Politics. IC is a member of the Reader's journal trade network. *The Utne Reader* (six issues/ $18). PO Box 1974, Marion, OH 43305.